

CLASSIFICATION  
CENTRAL INTELLIGENCE AGENCY  
INFORMATION FROM  
FOREIGN DOCUMENTS OR RADIO BROADCASTSREPORT NO.  25X1A2gCD NO. --  
DATE OF  
INFORMATION 1952

COUNTRY Diaspora-USSR; Israel; Czechoslovakia;  
Arab states

SUBJECT Political - Soviet-Arab collaboration  
Sociological - Anti-Semitism

HOW DATE DIST. 21 Apr 1953  
PUBLISHED Daily newspaper

WHERE NO. OF PAGES 3  
PUBLISHED Tel Aviv

DATE SUPPLEMENT TO  
PUBLISHED 19 Dec 1952 REPORT NO.

LANGUAGE German 25X1A2g

THIS IS UNEVALUATED INFORMATION

SOURCE Yediot Hayom.SOVIET ANTI-SEMITISM AND THE PRAGUE TRIAL

Comment: The following article by Dr S. Simoni, a political writer for the Tel Aviv German-language daily newspaper, Yediot Hayom, traces the anti-Semitism of the USSR from the last century up to the Prague trials. Of special significance are his references to Soviet-Arab collaboration aimed at getting rid of the so-called "Jewish evil." According to Simoni, the Prague trials were evidence that the USSR was in the first phases of "making it up to the Arabs," presumably for having allowed the Jews to immigrate to Israel and for having permitted Czechoslovakia to sell arms to Israel. Furthermore, Simoni reports that the Soviet-instigated Prague trial is "intended to reveal an Israeli-Jewish-capitalistic world plot to destroy not only Communism but also to extend Israel's power, naturally, at the expense of her Arab neighbor."

Anti-Semitism has been officially prohibited in the USSR, which, however, does not mean that anti-Semitism has disappeared there. A country which during the Czarist regime had been accustomed to submerge all internal and external political difficulties by pogroms against the Russian Jews could not entirely abandon anti-Semitism, despite the severe punishment the USSR set up for those who were anti-Semitic. The idea of the USSR was then a world revolution in which the USSR herself formed merely a part of the future world composition. The slogans were then as follows: "Cosmopolitanism," "union of the peoples and nations," and "struggle against any kind of suppression." Soviet diplomats, when asking favors of Jewish bankers, then remembered that no country in the world was combating anti-Semitism as much as the USSR.

However, when Stalin later eliminated the old guard, among which were many Jews, and changed the country from a socialist state to one of blood and terror, Soviet nationalism superseded internationalism, and the appeal for a union of nations slowly and surely was converted into a cry for all-Slavic imperialism, under Soviet domination.

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The majority of the accused in the Moscow exhibition trials of 1937 were Jews. However, just as in all exhibition trials in the USSR and her satellites, it was never brought out at the Moscow trials that the accused were sentenced because they were Jews or that they had connections with the Jews all over the world. They were merely accused of being spies, saboteurs, and lackeys of imperialism. In the middle of 1940, the persecution of the Trotzkyites took place in the camp of the Jewish Communists. During World War II, the course of Soviet patriotism was dictated by the feelings of the Russian people. Since these feelings were always exposed to Nazi propaganda in territories occupied by the Germans, the population often collaborated with the Germans in the extermination of the Jews. Immediately after the war, the Jews became victims of the Soviet population. For example, the Jews returning to Kiev were subjected to pogroms, and many were killed without any interference by the Soviet authorities. To comply with this anti-Semitic feeling of the Soviet population, more Jews were removed from government posts.

At that time, Soviet citizens had more contact with the outer world, and in 1946, at the beginning of the tension between the East and the West, the Soviet population was fed a new propaganda, that is, the need to fight against "cosmopolitanism" and against anyone having relations with the West. Of course, this struggle was directed mainly against the Jews. The intention was to destroy all branches of Jewish intellectual life, since the Jews had been eliminated from political life long before. Then, the only Jewish newspaper in the USSR was discontinued, and the only existing Soviet Jewish theater at that time was closed. Furthermore, Jewish poets, writers, and editors were put into exile.

Moreover, this purge extended to the army, where 63 Jewish generals, 111 Jewish colonels, and 159 Jewish first lieutenants were removed from the service. The purge also reached beyond the borders of the USSR; i.e., Jewish officers and editors were arrested at Soviet foreign posts in Germany and Austria. The USSR demonstrated with these purges her revenge for the disappointment over the political leaning toward the West of the newly established State of Israel. Moscow had supported the establishment of Israel in the hope that this new state would effect a revolution within the British Empire in the Near East and that it would prevent a consolidation of the Near East. As soon as the USSR realized that Israel was not willing to become one of her satellites, she subjected the Jews to hardship, and Moscow immediately ordered Czechoslovakia, Hungary, and Rumania to stop the emigration of the Jews to Israel.

One year ago, the Soviets started to incite the Arab masses, especially in Egypt. At that time, Kozyrev, the Soviet Ambassador to Cairo, and Drohojowski, the Polish Ambassador, formed the nucleus of the activities directed against the Egyptian regime as such and against Britain. Shortly before Black Saturday (26 January 1952) [on this day, Cairo mobs killed and wounded scores of people and burned and wrecked property worth millions of Egyptian pounds], the Soviet Ambassador; Amin al-Husayni, Mufti of Jerusalem; and the Moslem Brotherhood held a joint meeting in which Kozyrev guaranteed that the USSR would absorb the Jews from Israel in her sufficiently large territories and thus rid the Arabs once and for all of the Jewish evil.

Moreover, the USSR felt obliged to explain to the Arab leaders why the satellites allowed the Jews to emigrate to Israel and why Czechoslovakia had sold arms to Israel. This was the explanation given to the Arabs: The Jews sneaked into leading positions in the satellites and professed to be honest Communists, but they deceived the regime. In actuality, they were agents of Jerusalem, whose mission it was to bring people and arms to Israel, i.e., against the Arabs. However, the USSR and her satellites were on guard and stopped these Jews as much as they could. The recent Prague trial was the first phase of "making it up to the Arabs," in Soviet style.

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The Protocols of the Learned Elders of Zion were fabricated by Russia shortly after the First Zionist Congress in 1897. The Congress had been concerned with the problem of the return of the Jews to their original country. In these "Protocols," however, the Russian anti-Semites deliberately misrepresented the spirit of the Zionist Congress as a Jewish plot to rule the world. These "Protocols," which have long been regarded as a fraud by the world, have been used by various anti-Semites everywhere as anti-Semitic propaganda. During the Hitler regime, Streicher exploited them, and these "Protocols," together with the Nazi Bible, Mein Kampf, became the anti-Semitic tool of all German diplomatic representations abroad. By order of Hitler, these "Protocols" were translated into Arabic, and the German diplomats were ordered to print chapters of them daily in the Arab press. Anti-Jewish and anti-British agitation thus became the tie of friendship between the Nazis and the Arabs.

After World War II, a revival of Arab nationalism resulted in the removal of the British from many positions in the Arab Near East. This created a vacuum which the Soviets are now trying to fill. Thus, as history often repeats itself in a grotesque manner, Stalin now copies Hitler and exploits the experiences of the Germans in Arab territory. For instance, Dr Fritz Brobba, the former German Ambassador to Baghdad, who was in a Soviet prison during the war, now holds a post in Moscow as an adviser to the Near and Middle Eastern Division of the Soviet Foreign Ministry. Furthermore, Arab refugee camps contain Soviet agents who incite the refugees against the Western Power and Israel. Likewise, a number of Soviet Moslems who tell about "the happy life of the Moslems in the USSR" are always found among the pilgrims to Mecca.

To date, the USSR can be credited with the following accomplishments: The chaos in Iran and Syria and, especially, the rejection by the Arab states of the Middle East Defense Organization. The Soviet agents are getting ready to create chaos in Iraq, similar to that existing in Iran. The Prague trial is exactly in line with preparations being made in this connection. This trial attempts to prove to the Arabs that the Jews have no influence in Communist countries and that the USSR and her satellites are doing everything to throttle the Jews in Israel and to punish all those who are in any way assisting Israel. The reparations agreement between Israel and the German Federal Republic brought the Soviets closer to their aims in the Arab countries. As a result of Communist agitation, the Arabs have accused the Western Powers of supporting this agreement. The Soviets intend to exploit this ill-feeling of the Arabs toward the West by inducing the Arabs to impose an economic boycott on the Western Powers and West Germany and by declaring that they the Soviets are willing to deliver goods to the Arabs.

During the Prague trial, a modern version of the Protocols of the Learned Elders of Zion was created to support the diplomatic offensive of the USSR by more obvious means and to exert a greater influence on the blind masses. The entire Prague trial is intended to reveal an Israeli-Jewish-capitalistic world plot to destroy not only Communism but also to extend Israel's power, naturally at the expense of her Arab neighbors.

It is natural for two parties under attack by a third to unite in common defense. Thus, the Communists now appeal to the Arabs for an alliance, their first contributions to this alliance being the heads of the Jewish Communists in Czechoslovakia. The next step is up to the Arabs. There is nothing in the way now to prevent a new "Black Saturday" directed against the Western Powers and Israel from taking place in the Arab countries of the Near East.

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